

Armenian Writings II



By Shomit Sirohi

Part I - Some Arab Men and Women in Algeria, Arab Countries, and Jewish People in Israel - A Situation and a Context for History and Messianism

I. At A House

At the kitchen, many people were going to a different part of the house. Eateries and dining objects all over. All with their bread and beef and in fact all again talking in a Arabic language. Some people were then taking leave in the night and went to Mahmoud's house and saw him off in Algiers that we are. In many walks to the other side of the town there were also in fact small jottings of paper in the hands of people passing into the staircase. Again from the kitchen to the staircase, people were drinking rum and beer. A number of black women and men were at the outing of light and electricity. They were at the elevator and working on the dim light looking for a torche. And like that in fact Mahmoud and Karev were laughing on the way back to the old car.

II. At the Office

At the office many people were in the early morning getting drowsy and working on their tea and small newspapers and collecting the morning bread and tea. People were working on their old boxes and carrying a brown box inside and walking and talking in a lane. A lot of them were in fact full of news on Egypt and how it resists and a lot of people checked the room. People were migrating in Northern Egypt and this was a long discussion Mahmoud was having with Kerouve and Kasib.

III. Papers in a Old Telephone Shop

Some were walking into the shop. Others were waiting at a tea shop. And Ilaan was smoking with Arturo and Jorge in this Arab Northern Egyptian part of Behrout. Reading the newspaper and working out the map in it. We were only to board a train and make it to in fact Algiers by the morning. Papers in a old telephone shop was finally how we got a directory to call Lerane and meet him the next day. A lot of people were collecting in the shop for their phone calls to in fact different parts of the Arab world.

IV. In Israel, Tel Aviv, 1980s - Jerusalem and Coffee mixed with Rum

Isiaha and Isikemete were then singing and talking in the night of 1981, November. And singing all along. There were drinking coffee and rum. And in fact worked on typewritten papers and brought out their point on the mapping process of Tel Aviv. A lot of nights were spent in an old radio listening and conversations. A lot of Jewish families were doing the same and smoking and dining and drinking through the night. The rain was how they felt happy in their balcony. Stretching out their hands and feeling the rain. Many people were walking downstairs and taking an old car to the left of the apartment square and parking it there.

Part II - Daily Life and Messianism in Old Buildings and Old Cars, even Old Papers and Kitchen agglomerations

I. Kitchens and Maids and People at Night in Israel and Palestine - How We Meet Ilaan over a Long History

At the kitchen again in 1981, a long newspaper and walk around then the corner to buy some meat and even go further upward and buy some drinks again and finally move to the Jewish Rabbi house and progress to recently and in 2026. All of this is then in fact how it meets Ilaan. This then is concrete. At the point of him meeting them clearly, instead he meets them at his house and receives them and meets as Chabad ethics of some literary Americans being followed. To all of us it was an event. In the kitchen in Israel people were cooking, recently I mean and drinking

to free and Jewish experiences. In Palestine many people left by an airplane to make it to India, Delhi. All of them drink and listen to music now. Progressive.

- II. A Room, Living Room, a Door Open and Women, Elena, Natalia and Claire, even Aria and such Women with finally Everyone arrived at the House and Rains, in India Delhi, 2026

As such this is a Prophetic vision. People are being really Messianic in Israel as in fact we meet Isiahe means with Isikimete in the room. All of them got there in turns and together over days of planning. The first thing Ilaan said was "Shalom, Shalom, what a jump in Chabad ways to you." And in fact all of them laughed and said sit down, and talk. It was late at night and it was all about him.

- III. Arab Countries and Old Shops and Cheap Messianic Buildings in Outskirts of Iran, Tehran but also in Lebanon and even in Iraq, Baghdad

Everyone is busy working and walking and taking a bus. People are busy reading the newspaper and talking about protests, but also and in fact of the local news on the small room stories of a man who is publishing now many papers in some business and office development and the Arab countries are just this ethic of standing then in rooms and cafes and discussing in fact Khomeini at Iran and such Arab socialism. I call this socialism they meant and then went to the Quran and debated in fact the tea ethics of the other man. In Iranian cafes for hours in fact they were busy talking in Arabic.

Part III – At Palestine in a Kiosk

- I. Women at a Kiosk and Headscarves

As such so many women all in a kioske and buying their material and working on their material needs. So many women collected, and some drinking tea. Coffee as well. A lot of conversations on in fact Palestinian households. A long walk back to the house. Many communities in fact walking up and down the street and buying old material for their house, even furniture.

- II. Northern West Bank, Some Cafes and some Olive Groves

In fact olive groves. And so many people sitting on the resteraunt. Old resteraunts with a sense of old glasses and beer. People walking into the

lane and taking a left in a car, many poor people arrive for their cheap coffee. In coffee drinking cafes, Palestinians are in fact drinking coffee and found in the morning. The evening is festive.

III. Algiers, 1985, June

Lenare and others were in fact walking to meet the women and all of them were on the housing veranda and staircase mixed. And were downstairs as well at the parking lot. Many streets later they were at the cheaper side of the markets talking about politics. All of this then is history.

Part IV -

Mesrave is still alive today. He is in a car in hills. And such Arab travelling goes on.

She doesn't say anything now, but there are many history sections of the Arab world she could tell. Unlike me: I've rehashed this story in my head so often, I almost can't remember it anymore.

I mean, it goes back more than fourteen years ago in 1981. It happened, and everyone talked about it. People still do, but they mention only one dead man, they feel no compunction about doing that, even though there were two of them, two dead men. Yes, two. Why does the other one get left out? Well, the original guy was such a good storyteller, he managed to make people forget his crime, whereas the other one was a poor illiterate created by God only, it seems, to take a gun shot and so many people collected to inquire—an anonymous person who didn't even have the time to be given a name.

I'll tell you this up front: the other dead man, the murder victim, was my brother. There's nothing left of him. There's only me, left to speak in his place, sitting in this bar, waiting for condolences no one's ever going to offer me. Laugh if you want, but this is more or less my mission: I peddle offstage silence, trying to sell my story while the theater empties out. As a matter of fact, that's the reason why I've learned to speak this language, and to write it too: so I can speak in the place of a dead man, so I can finish his sentences for him. The murderer has become famous, and his story's too well written for me to get any ideas about imitating him. He wrote in his own language. Therefore I'm going to do what was done in this country after Independence: I'm going to take the stones from the old houses the colonists left behind, remove them one by one, and build my own house, my own language.

Section II

V. At A Neighbourhood in Saradene

I'll tell you this up front: the other man was in custody, that man on the left was my brother. There's nothing left of him. There's only me, left to speak, sitting in this bar, waiting for condolences no one's ever going to offer me. Therefore I'm going to do what was at the coffee shop and tea kiosk, many people were going to a different part of the house. Eateries and dining objects all over. All with their bread and beef and in fact all again talking in a Arabic language. Some people were then taking leave in the night and went to Mahmoud's house and saw that she doesn't say anything now, but there are many class sections of the Arab schooling crowds she could tell. Unlike me: I've rehashed this story in my head so often, I almost can't remember it anymore. I mean, it goes back more than fourteen years ago in 1981. It happened, and everyone talked about it. People still do, but they mention only one dead man, they feel no compunction about doing that, even though there were two of them, two dead men. Yes, two. I shift the whole house then to that neighbourhood. There were so many people collecting and rioting one day on old police people and this then becomes news of the murder being in fact a normal illness. I meant just that.

VI. At the Office

At the office many people were in the early morning getting ready with old bulletins of small handmade boxes and working on their tea and small newspapers and collecting the morning bread and tea. A long set of marches in a small village and then off to the town and so many people protesting making it to the city in a long march. A lot of this was then in a set of apartments people all talking about the house and its old glass and so many houses and such women all in their headcovers and all of them were then drinking coffee and men were smoking cigarettes and discussing the personal point of affair. People were working on their old boxes and carrying a brown box inside and walking and talking in a lane. A lot of them were in fact full of news on Egypt and how it resists and a lot of people checked the room. People were migrating in Northern Egypt and this was a long discussion Mahmoud as he wore his long shirt and coat and walked away from the people in Algiers square and sat in his own house in the smaller side of the coast where many boxes were being put in a list of houses and that was then the long story being told about the trading port

VII. In Israel, Tel Aviv, 1986 - Celebrations

Isiaha and Isikemete were in fact proof reading their newspapers with his spectacles on. He was working on a long set of old news pieces on Israel in history from Marxist publishers. He has about forty newspapers in a old side of his room. At another point Leana and all were working in a small business house and bought cigarettes and made films. So many films. And such a literature work which adapted to films easily. Imagine she said "Ilaan's films and novels."

Part II - Messianism in Old Cars, even agglomorations of Israeli People

- IV. Kitchens and Celebrations of People at Night in Palestine - A Long History of Meetings on the Roads as Kabbalah - How we meet is theatrically climbing on top of the building and making our way to the house of a West Bank type and just working on the prediction which becomes then exact

The dramatic sense of fulfillment at the end of drama films when everyone is in fact dancing but as if this was then a long Armenian temporality which is about daily life as normal and running along. How can it be filled is a question we ask. Filled houses and packed audiences. "Raqab" means to just be road dwellers and work on the object of bread and tea and work a lot in fact till it becomes Jewish and "Leame" which means a flow to the night and a Messianic drink in fact. All of this means in fact to follow words in a old story of a man who was Mohammad who drinks old coffees in a bazaar.

So many stories and so many plural plot points of resistances. I meant in fact it is all general class struggle going on in the villages and towns becoming protest Intifadas. But the Aremenian temporality is about in fact the same stories.

